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India McKenzie, W. S.

The lone star.

India McKenzie

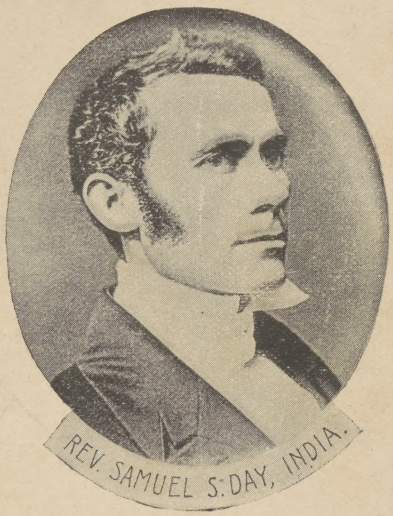
THE LONE STAR

OR

Triumphs of the Gospel

IN

THE AMERICAN BAPTIST MISSION TO THE TELUGUS OF INDIA



The Founder of the Telugu Mission

BOSTON
AMERICAN BAPTIST MISSIONARY UNION
1895

THE NELLORE BAPTISTERY, INDIA.

"THE LONE STAR,"

A

SKETCH OF THE TELOOGOO MISSION

BY

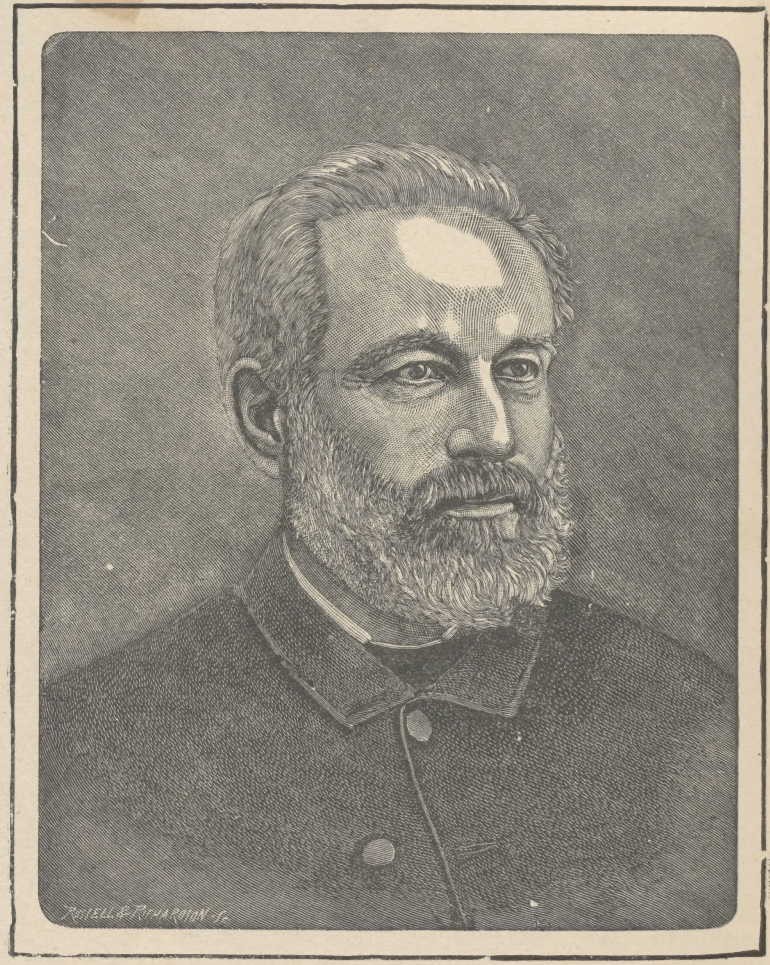
REV. W. S. McKENZIE, D.D.,

District Secretary of A.B.M. Union.

BOSTON:

AMERICAN BAPTIST MISSIONARY UNION, TREMONT TEMPLE.

1893.



JOHN E. CLOUGH

AT THE TIME OF THE GREAT REVIVAL AT ONGOLE.

NOTE. — This sketch of the American Baptist Telugu Mission was written by Dr. McKENZIE in 1878, when the Great Revival was fresh in the minds of Christians in this country. His narrative is of interest for the strong and vivid impressions it gives of that most momentous and inspiring event in our missionary history. Some additions have been made. The spelling of the word Telugu has been changed since he wrote. For fuller information readers are referred to the History of the Telugu Mission by Dr. DOWNIE.

"THE LONE STAR."

THE COUNTRY.— The Teloogoos are found chiefly in Southern India, on the western coast of the Bay of Bengal, but are to be met with in all parts of Hindostan. They make about twenty millions of the nearly two hundred millions of India's population. The great body of the Teloogoo people occupy an area of country about equal to that of the New England and the Middle States. Within these limits are found about seventeen millions of Teloogoos, a population from five to six millions more than that of the States above named, and from twelve to thirteen millions more than the population of Burmah.

THE PEOPLE.— The Teloogoos are supposed to be descendants of one of the ancient races of India, whose dynasty once ruled over many nations. Though now without a country ruled by their own power, or known by their name; though they are, and for several centuries have been, the subjects of the jurisdictions exercised over the countries in which they are found,— the Teloogoo people maintain a distinction between themselves and the other races by whom they are surrounded, most strongly marked. But, though subject to different jurisdictions, the Teloogoos have always been, and are yet, united by a common language and by common national traditions. They possess a language of unusual copiousness and variety, having many beauties, and bearing a strong resemblance to the Sanscrit. This people, we are told in Professor Gammell's "History of Missions," "evince tastes and capacities which give them peculiar aptitude for appreciating spiritual truths and a Christian civilization." It is claimed by some that the Teloogoos are physically, mentally, and morally far superior to all the other races and tribes of India.

THE NATIONAL RELIGION.—The prevalent system of religion among the Teloogoos is Brahmanism, the tenets, ceremonies, and gross idolatries of which are well known to those familiar with missionary literature. The system of *caste* is rigidly maintained among them, as everywhere in Hindostan, and has always been a formidable obstruction to the progress of Christianity in that land. That obstruction, however, is being gradually weakened, and is likely to be speedily overthrown by the improvements of a Christian civilization, thus paving the way for a more rapid spread of the Christian religion among the various tribes of Hindostan.

BEGINNING OF THE MISSION.—In the year 1805 a feeble effort was made to evangelize the Teloogoo people. The London Missionary Society sent out in that year a few missionaries to labor among them. This enterprise was attended with little or no success, and was eventually relinquished. Rev. Amos Sutton, a missionary of the English General Baptists in Orissa, while on a visit to the United States, in the year 1835, urged the Baptists of this country to establish a mission among the Teloogoos. The proposal of Mr. Sutton received a favorable response, and in September of that year Rev. Samuel S. Day, with his wife, and Rev. E. L. Abbott sailed from Boston to Calcutta, with instructions to open a mission. A large number of other missionaries, under the auspices of our Board of Foreign Missions, designated to the East, sailed with Messrs. Day and Abbott, accompanied by Rev. Howard Malcom. On the arrival of the company at Calcutta, in February, 1836, it was decided that Mr. Abbott should join the Karen Mission in British Burmah. Thither he went, leaving Mr. Day to open the Teloogoo Mission. Mr. Day immediately proceeded to Vizagapatam, one of the principal cities of the Teloogoo country. But he did not long remain there. He deemed it to be more conducive to his work to establish his residence in one of the suburban villages of Madras.

Four years passed away amid numerous difficulties of a very discouraging nature. A few Eurasians, Tamils, and English residents were baptized, but the Teloogoos were not inclined to

embrace Christianity. Mr. Day began to think of Nellore as better suited to his work for the Teloogoos. That town is one hundred and ten miles north of the city of Madras, and is situated in the midst of a large Teloogoo population. Thither he determined to go, and in February, 1840, he moved his family to Nellore. Here he rented a piece of land and erected a building adapted to mission purposes. Soon after his arrival at this new station he was permitted to welcome to his aid Rev. Stephen Van Husen and wife from the United States. In September Rev. Mr. Day baptized his first convert from the Teloogoo people. But the little church left alone at Madras, exposed, and without the oversight of a religious teacher and leader, very soon went down, "though another was soon after constituted at Arcot, embracing some of the same members, together with several Tamil and Teloogoo people who were baptized at Arcot, and placed under the charge of an intelligent native assistant."

While our missionaries at Nellore encountered obstinate hindrances to their work, in the prevalent and despotic system of caste, they had entire freedom in preaching at the street corners and on public festival occasions; also in establishing schools for the education of children from the families into which the missionary was not allowed to enter. In the highways many Teloogoos heard the gospel from the lips of the missionaries; and many parents, visiting the school in which they were more than willing to have their children taught, listened to the truth. The soil is under a silent preparation for "the seed of the kingdom." The sowing for a coming harvest is going on, despite contempt and opposition from the people.

Another Teloogoo was baptized in the year 1843. More schools at different points were established. But the main purpose of the missionaries was to *preach the gospel*, and to that purpose they persistently adhered. The population in and about Nellore gradually began to feel the power of gospel truths, and consequently to cherish secret doubts respecting the divinity of their idols. But the health of the overworked missionaries soon began to fail. Mr. Van Husen was obliged to return

home. He reached this country in October, 1845, "the victim of a distressing malady." He never resumed mission-work in India, but died at Brattleboro', Vt., in December, 1854, aged forty-two. In the same month and year in which Mr. Van Husen reached home, Rev. Mr. Day's health was completely prostrated. He, too, was compelled to quit the mission. He arrived home in June, 1846. So sudden and severe was his illness, that he was unable to make provision for the care of the mission work at Nellore. The mission property, the schools, and the little church of seven members, only two of whom were Teloogoo converts, were taken in charge by a Eurasian preacher, aided by two native Christians.

A CRITICAL JUNCTURE.— At home the question of abandoning the Teloogoo Mission was now seriously entertained. But Mr. Day, seconded by an appeal from Rev. Mr. Sutton, in the Orissa Mission, strenuously pleads for its continuance and reenforcement. Accordingly it is "determined, for the present, at least, not to advise a *dissolution* of the mission." The brethren of the Executive will "wait for future indications of Providence," and leave events "to decide the policy which should be pursued."

The annual meetings of the Missionary Union for 1848 were held in Troy, N.Y. Mr. Day's health was measurably re-established. A new man, Rev. Lyman Jewett, was ready and anxious to accompany Mr. Day to the Teloogoo field. It was resolved by the Union, in its meetings at Troy, to reopen that mission by returning Mr. Day, and with him to send out Mr. Jewett and wife. The missionaries sailed on the 10th of October, 1848, from Boston to Calcutta, *en route* for Nellore. Mrs. Day remained in this country with her children.

ANOTHER CRISIS.— We pass over five years of struggles, and almost utterly fruitless efforts, in the Teloogoo Mission at Nellore, and come at once to another critical juncture in its history. In 1853 the anniversary meetings of the Union are being held in Albany, N.Y. A deputation to the Asiatic missions, consisting of Rev. Messrs. Peck and Granger, had spent twelve days, in the January previous, at Nellore. They had reported to the

Executive Committee their observations and impressions relating to that interesting but unfruitful mission. In that communication the deputation expressed themselves satisfied with the value of the station at Nellore; with the fidelity and ability of the missionaries; and also gave utterance to a strong conviction that the mission should be speedily re-enforced or relinquished. In the event of its being abandoned, they suggested that the missionaries there laboring be assigned to some other field. But the deputation hesitated to counsel the relinquishment of the Teloogoo field. They frankly confessed that their personal investigations brought out circumstances that seemed to them to weaken the claims of the mission. And what were the considerations urged in favor of relinquishment? They are briefly these: 1. *The want of success.* 2. *The want of suitable native helpers.* 3. *The care bestowed on the people by other Christian denominations.* 4. *The ability of the missionaries to enter other fields.* Such were the considerations, which, to the view of the excellent brethren composing the deputation seemed to weaken the claims of a mission among the vast heathen population of the Teloogoo country.

As to "the care bestowed on the people by other Christian denominations," we find that in and around Nellore, embracing a population of nearly two millions, the Free Church of Scotland had, in 1853, *one native preacher and one day school!* In the whole Teloogoo country, with its nearly eighteen millions of souls, there were ten missionary stations, with fifteen missionaries from four different denominations. "*The care bestowed*" was, surely, very inadequate. As to the transfer of the missionaries to the other and more productive mission-fields of the Union, there was not much to transfer; for Mr. Day must come home at once, leaving only Mr. Jewett to be sent across the Bay of Bengal into Burmah, or elsewhere in Farther India.

The arguments urged by the deputation for a re-enforcement are, briefly: 1. *The extent of the field.* 2. *The knowledge already gained by the missionaries.* 3. *The prevailing policy of the mission.* The "prevailing policy" referred to is the *preaching* of the gospel in the *vernacular* by our missionaries. "To this service, *the oral*

dispensation of the gospel, the missionaries have trained themselves; and in the chapel, at stations in and around Nellore, and at the great Hindoo festivals, thousands of Teloogoos have the gospel *preached* to them by our brethren." Thus to *preach* was the one absorbing work of our missionaries among the Teloogoos. This is the fact presented by the deputation in the third argument for continuing and re-enforcing the mission. The main work of the missionaries of other denominations in Hindostan was in schools for the education of children.

The deputation, having reported to the Executive Committee of the Union their views for and against the Teloogoo Mission, left the responsibility of action with the Committee. The Committee appealed to the Board of Managers for some decisive action in the case. The Board of Managers cast the burden they were not willing to carry upon the denomination as represented in the meetings at Albany, in 1853.

A special committee was appointed on the question—*Shall the Teloogoo Mission be relinquished or re-enforced?* That Committee in their report say, among other things: "In the presence of this question, your Committee tremble. They feel that there are fearful responsibilities involved; and yet, after a careful examination of the facts, they are unanimous in recommending a suitable re-enforcement of the mission, not an abandonment. They are unable to see any good reason why we should turn our backs on that important and white harvest-field. We do not so understand the great commission. We are unable to find in it any clause for retreating soldiers, and venture to express the hope that the Board will never detain itself in seeking to find it." Noble sentences! How they ring with the courage of faith!

The Special Committee continue as follows: "We regard the work of missions, not as a work of expediency, but of faith, and of persevering labor. God has never permitted us in any of our missions to walk by sight. They have all had their days of darkness and trial.

"Your Committee feel admonished, that if the perishing millions of the Teloogoos were forsaken by us, on the ground of want

of success, we should be greatly in danger of grieving the Holy Spirit, and of bringing down upon our more prosperous missions dearth and barrenness. The door is wide open, and we are in the field, and it is a vast and perishing field, and who will dare to retreat? . . . If there is doubt as to men and means to carry this mission forward successfully with our other missions, the Committee would only suggest that the God of missions is a great God, and our times of necessity, in the whole history of missions, have been our times of salvation."

At an evening session of the Union, the great question of relinquishing or re-enforcing the Teloogoo Mission was under discussion. Eloquent pleas were delivered by some for re-enforcement. One of the speakers, pointing to Nellore on the map suspended over the platform, called it "THE LONE STAR." The words fell upon the ears of one present with peculiar force. That night, before sleeping, Dr. S. F. Smith, the author of "My country, 'tis of thee," and of "Yes, my native land, I love thee," put to paper the following stanzas, on

"THE LONE STAR."

Shine on, "Lone Star"! Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star"! I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star"! in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star"! Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star"! The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star"! till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

The accomplishment of the prediction couched in the above *impromptu* stanzas will soon appear in the sequel of this sketch. Before the close of the meetings that year in Albany, the Union passed this *resolution*,—"that the Teloogoo Mission be continued and suitably re-enforced, *providing* that, in the judgment of the Board of Managers, it can be done consistently with the claims of Southern Burmah."

Working and Waiting.—Rev. Mr. Day relinquished a second time the mission field in 1853, and reached this country in September of that year. Rev. Mr. Jewett and family were now alone in the mission, attempting all that was possible to keep the arduous work moving on. Early in the year 1855, the solitary mission family at Nellore was aided and cheered by the arrival of Rev. F. A. Douglass and wife from the United States. Good work was being done. Besides the preaching in and beyond Nellore, tracts and Scriptures were distributed in all the numerous communities within a radius of twenty miles of the mission station. Even in villages as far north as Guntoor, a distance of one hundred and forty-three miles from Nellore, a few souls were converted and added to the little church.

It was in the year 1853 that Mr. Jewett, with his wife and one of the native Christians, named Jacob, visited a town called Ongole, seventy-seven miles north from Nellore, and containing a population of about six thousand, all Teloogoos. In the public thoroughfares of Ongole, the missionary, reviled and stoned, preaches the gospel. The work of the day being done, seemingly in vain, the three, towards evening, ascend a hill overlooking the town, and there, singing a hymn, they prayed God to send a missionary to Ongole.

The years rolled away, filled with labors incessant, and sometimes discouraging almost beyond the endurance of the strongest faith. Now sickness, and now other adverse circumstances, arrest labor, and drive the laborers from the field. Mr. Jewett,

in 1862, with his physical system almost hopelessly shattered, is compelled to relinquish his work and to return home.

ABANDONMENT AGAIN DEMANDED.— The anniversary meetings of the Union are this year (1862) held in Providence, R.I. Again the question of abandoning the Teloogoo Mission is under debate. Indeed, its abandonment is urgently demanded, as the writer well remembers. "*Wait*," exclaimed Dr. Warren, "*wait*, brethren; ye know not what ye are doing! *Wait;* let us hear what Brother Jewett, who is now on his journey home, has to say on this question." "For the most part," writes one, "Mr. Jewett had received from those for whom he was sacrificing his life a dreary toleration, sometimes exchanged for open opposition; and if he turned his wearied thoughts to America for rest, he too often found himself only tolerated there. Sometimes he found the Board discussing the abandonment of the mission; sometimes apologizing to the public for its existence." But Mr. Jewett never relaxed his confidence in the God of missions; and the "Lone Star" Mission was to Mr. Jewett precious beyond expression. With the vision of faith, he beheld a day breaking for the millions of that benighted and besotted people.

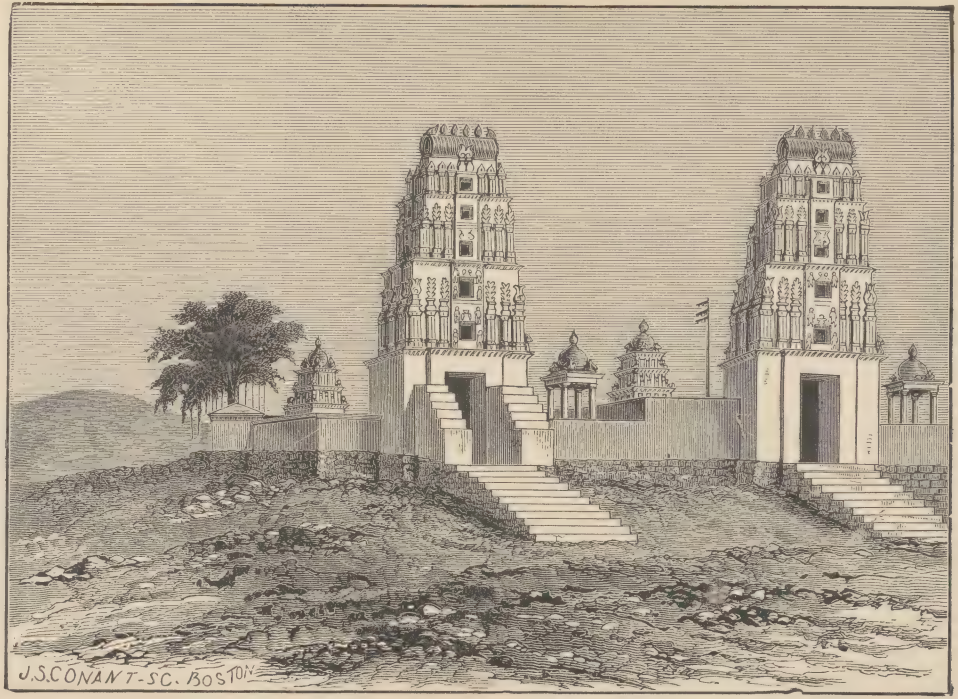
COURAGE AND DETERMINATION.— On his arrival home, in 1862, the relinquishment of the mission is proposed to him, and considerations urged in justification of such a step. But Mr. Jewett is immovable. He believes the Lord has "much people" among the Teloogoos, and that the Baptists of America should give them Christ's gospel. He is confident that the prayers already sent up to heaven will yet be answered; that the labors, the struggles, the sacrifices, and the money thus far laid upon the altar of God for the salvation of the Teloogoos are not squandered, but will in due season bring forth a rich harvest. The *Union* may abandon the field, but *he* will bear no part of the fearful responsibility involved in that abandonment. If encouragement and aid are refused him by the Union, then he will return alone, and spend his remaining strength and days among the Teloogoos.

The courage, the faith, and the determination of Mr. Jewett

were not to be treated lightly, and could not be overthrown or weakened by arguments based on a policy of expediency. In the presence of the Executive Committee of the Union, he declared, in most emphatic terms, his determination *never to abandon the Teloogoo Mission.* The Secretary, smiling, answered, "Well, brother, if you are *resolved* to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land." It is resolved to return Mr. Jewett, if health is re-established, to his field of labor. But he must carry a helper with him. That helper is raised up; the Lord has been training a man to reap in a field already well tilled, and now nearly ready for the reapers.

Light Breaking.—It is the year 1865. Twelve years before was held that remarkable prayer-meeting on a hill, now known as "Prayer-Meeting Hill," overlooking Ongole. Three believing souls, at the close of day, ascended that hill, and looking down upon the idolatrous temples of the place, they felt a peculiar inclination to ask God for a missionary to be sent to Ongole. Dr. Jewett, now (1874) in this country, informs the writer, that in that prayer-meeting, composed of himself, Mrs. Jewett, and the native Christian Jacob, there was given to them a *strong assurance* of being heard in the special prayer then and there offered. The answer came after the lapse of twelve years. Mr. Clough, the "Missionary for Ongole," arrives at Nellore in company with Mr. Jewett.

Mr. Clough lingers for awhile in Nellore, making preparation to begin labor. He writes from Nellore, under date Nov. 6, 1865: "Yesterday was a happy day for the 'Lone Star' Mission. It was my privilege to baptize four. Our little church, which has been struggling against adverse winds and tides for these many years, feels strengthened. God is sending us his elect, a *great multitude* of whom we expect to see here among the Teloogoos ere many years, who shall come out from heathenism." Faith is again predicting. And why not? "The Lone Star Mission," continues Mr. Clough, "has stood here in the midst of darkness deeper than night for about twenty-five years; yet few, very few, have 'believed our report.' We feel



PRAYER MEETING HILL, ONGOLE.

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Manjiri R.
Sironcha
Karimnagar
Kamanpuram
Udluru
Premur
Mallangur
Kottapilli
Koulas
NIZAM'S
DOMINIONS
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Rajagopalpet
Mangampett
Hanamaconda
Nittur
Medduck
Warangul
Bidar
Chagul
Dumagudem
Sultanpuram
Kundi
Ramanjapet
Narsingrapet
Bhadrachalam
Secunderabad
Bhonaghir
Hyderabad
Shamshabad
Urlagunda
Kammammet
Narainpur
Nalgonda
Muddira
Tiruvuru
Chintalapudi
Köilkonda
Palmur
Daverakonda
Nujevedu
Nandigama
Närlanapett
Wuzirabad
Kistna R.
Bezwada
Kolair L.
Dächepalli
Amarávati
Kandanul
Karampudi
Amarchinta
Chintapalli
Nagarukallu
Gudivada
Raichur
Pangall
Gudhall
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Duggirala
Pamuru
Remidicherla
Guntur
Tenali
Vinukonda
Chilakaluru
Amurtalur
Koduru
Tungabadra R.
Alampur
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Kurnool
Atmakur
Markapur
Addanki
Karamchedu
Bolapilli
Darasi
Adoni
Podili
China Ganjam
Nundyall
Cumbum
Ongole
Kanigiri
Kottapatam
Giddalur
Banaganpilly
Gogallapalli
Singarayakonda
Gutti
Kalasapad
Guntakul
Mutialpäd
Pamuru
Tettu
Rämapatam
Udayagiri
Duttaluru
Kävali
Budvelu
Kallijiri
Isukapalli
Nandaram
Sangam
Allur
Cheraguntla
Penneru R.
Maipäd
Pulivendla
Cuddapa
Nellore
Kistnapatam
Pulampeta
Rapur
Gudur
Kädri
Rayakota
Venkatagiri
Dugarajapatam
Kalastri
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C. Church Missionary Society.
L. London Missionary Society.
B. English Baptist.
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COUNTRY

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COMPARATIVE AREA

KANAKIAH. JOSEPH.
First ordained preacher in the Telugu Mission. SUBBIAH, Pastor of the Nellore Church.
E. RAGHAVULU. VENKATIAH. NARIAH. C. NURSU, one of the company on "Prayer Meeting Hill."

Rev. DAVID DOWNIE, D. D. CHARLES. SAMUEL. Mr. G. STONE.
RUNGIAH. RAVANIAH. RAGHAVULU. Assistant Missionary.

MISSIONARIES AND NATIVE PREACHERS AT NELLORE, INDIA.
The view is taken from the front of Dr. Downie's house. The building in the rear is the Chapel.

[The tree at the left of the picture was planted by Rev. S. F. Smith, D. D., author of "America," during his visit to Nellore in 1881. The tree at the right was planted by Mrs. Smith. They are Sago Palms. The tassel-like branches are the blossoms, which are highly prized by the Telugus for weddings, and worth about 60 cents each.]

that this cannot longer be endured; that God has elect people here, and that they must come out from the reckless multitude. I am no longer able to keep quiet, and daily I go with the catechists to the village near the mission-house, preaching. Brother Jewett preaches in the bazaar nights and mornings, and has a class in theology."

Early in the year 1866, Mr. Clough, the "missionary for Ongole," makes his first visit to his designated station. Soon the mighty spirit of the Lord descends to bring out the elect from the multitudinous ranks of the heathen. On the first day of January, 1867, a church is organized in Ongole. It begins its existence with only eight souls. But the little one is speedily to become a thousand. It is now (1874) the largest Baptist church in the world, numbering about three thousand three hundred souls.

RE-ENFORCEMENTS.— The Teloogoo Mission is again re-enforced in April, 1868, by the arrival of Rev. A. V. Timpany and wife, who left this country in October, 1867. Mr. Timpany, a native of the province of Nova Scotia, is a gift from the Baptists of Canada, and is supported in the work by funds contributed to the Union by those brethren. Mr. Day, the pioneer in this field of missions, was also a native of Canada. Mr. Timpany on reaching his field, and seeing the Teloogoos flocking in crowds to receive the gospel, is filled with joyful amazement, and joins in the work with enthusiastic zeal. In his first communication to the Mission Rooms, he writes: "To-day you have the most successful mission in India. Send us men and means, and by the help of our Master we will gather this people by the thousands. God's spirit is resting upon Teloogoo as it brooded of old upon the deep." A month later he writes: "The work of God in the Teloogoo Mission goes on gloriously. God is giving and going to give us the Teloogoos just as fast as we can take care of them. God has an elect people here, and they must come. They are coming. The Nellore Mission is alive; sterling additions are being made."

The Annual Report of the Union for 1870 presents copious extracts from the letters of the Teloogoo missionaries. In

those extracts we find such sentences as these: "In the midst of harvest, . . . men and women turned out by hundreds to hear about Jesus; and not only to hear, but to believe also. Three hundred and twenty-four were baptized in one month (December), and hundreds of others sent away until we should know them better." Again: "The first week in January, 1869, we . . . spent in special prayer. We asked the great Head of the Church that he would send five hundred of his own elect to us the year then just commenced. If all we have baptized prove to be real Christians, . . . the number asked for came, and seventy-three more."

Another family, Rev. John McLaurin and wife, is added to the mission band on the Teloogoo field, having sailed from this country in December, 1869. Mr. McLaurin is likewise a gift to this mission from the Baptists in Canada, and also supported with funds provided by them. Early in November, 1870, the mission was again re-enforced by Rev. Edwin Bullard, son of a former missionary of the Union. At the beginning of the year 1872, while yet surrounded with eager listeners, and numerous converts were waiting for baptism, the health of Rev. Mr. Clough broke down; and at the urgent solicitation of his associates he returned home for rest, with the hope of recuperating his exhausted system. He arrived in this country early in May, 1872. He was charged by his brethren left behind to bring with him on his return four additional laborers, and to secure while in this country an endowment of fifty thousand dollars for a theological seminary for training a native Teloogoo ministry. Both of these objects were gained; and Mr. Clough, leaving behind him his little daughter "Nellore," resumed his mission among the Teloogoos, with recruited health and heart full of hope in his work. The first six years of Mr. Clough's labors among the Teloogoos were one protracted Pentecost. During his absence from the field in pursuit of health, Rev. Mr. McLaurin had charge of the station at Ongole, and the work of the Lord went forward with unabated power, over seven hundred in one year having been added to the church by baptism.

THOUSANDS EXPECT IT.— Mr. Clough, having regained his health, returned in the autumn of 1873 to resume his labors in Ongole, where he arrived on the last day of January, 1874. He had now associated with him Rev. W. W. Campbell and wife. Mr. McLaurin, with the consent and heartiest good-will of the Executive Committee, dissolved his connection with the Missionary Union, and proceeded at once to Coconada, to open a mission among the Teloogoos of that country, under the auspices of the Canadian Baptists. Mr. Timpany subsequently joined him. In his report to the Union, up to the close of 1873, Mr. McLaurin says: "The year began with a burst of blessing in the North, which nearly surprised us, used as we are to great things from the Lord. During the first tour, in less than a month, two hundred and seventy-seven persons were baptized. From that time the work progressed steadily. . . . I have no doubt that we shall see some mighty religious revolution in India before we die. Thousands of people expect it. Brahmins, Mohammedans, and people of all castes, have repeatedly told me and the preachers, 'Your religion is the *only* true religion.' 'We know it must prevail.' 'We all must come, too, some day.' I have known high native officials use it as an argument with village officials, why they should not molest the Christians, saying, 'We, too, must become Christians soon.' I believe we can breathe the atmosphere of the change." At this station the total membership of the church was now two thousand seven hundred and sixty-one.

DR. JEWETT AND BIBLE REVISION.— Mr. Downie and his wife reached Nellore in December, 1873, and relieved Dr. Jewett, who immediately joined the other members of the Teloogoo Bible Revision Committee at Rajahmundy. On quitting Nellore, Dr. Jewett wrote to the Mission Rooms as follows: "The broad and needy fields I was leaving never looked more attractive. I did not leave them without an inward struggle; but in that struggle there was no doubt as to the path of duty. The Teloogoo people must have the Bible in as perfect a translation as can be made at the present day." In the spring of 1874, Dr. Jewett, with shattered health, was obliged to seek

respite in this country from the wearying service in which he had so long and so heroically toiled. The Lord had signally honored the faithful and persistent labors of this veteran missionary, while by his brethren in America he was greatly revered for his indomitable courage in clinging to the once seemingly hopeless and widely discredited "Lone Star" Mission.

Expectations Realized.— At Ramapatam, Mr. Timpany, with waning health, was carrying the heavy burden of mission work, teaching in the seminary, travelling, preaching, baptizing, organizing work, and overseeing the native laborers. He says in his annual report, "The expectations to which I gave expression a year ago respecting the eastern portion of this field have been quite realized. A large number have been baptized, and quite a number of villages have come under our influence. In looking over the field, it seems white to the harvest. In every village where the gospel is persistently preached, souls come to the Saviour." The whole number baptized by Mr. Timpany during the year was two hundred and forty-seven; and the membership was six hundred and seventy-five. Rev. R. R. Williams, who went out with Mr. Clough on his return to India, took charge of the Theological Seminary at Ramapatam, assisted by Miss Peabody. At Alloor, Rev. Mr. Bullard was laboring under great disadvantages, but not without success.

Ready for Reapers.— The Secretary of the Missionary Union, in the annual report of the foreign department, presented at the anniversary in the spring of 1875, remarks: "The progress of the wonderful work among the Teloogoos has not been as marked and visible during the year 1874 as in some of the preceding years; but it has still been gratifying beyond the ordinary fruits of missionary labor." The mission had been again re-enforced during the year by the arrival of Rev. D. H. Drake and Miss M. A. Wood. Although the missionaries encountered many discouragements in every part of the Teloogoo field, they cherished bright anticipations of success in due time. Mr. Downie writes: "This Nellore field is a grand one, and is white and ready for the reapers. For nearly thirty years the seed has been sown broadcast. Such faithful work as this

field has received must sooner or later yield an abundant harvest."

REGIONS BEYOND.— Mr. Clough and Mr. Campbell were pushing out into the regions beyond. They went as far as Hyderabad, a large city two hundred and ten miles northwest from Ongole, and connected by railroad with Bombay and Madras, three hundred and ninety-seven miles from the former, and four hundred and ninety-two from the latter. The locality is thus described by Mr. Clough: "Hyderabad, Secunderabad, and Golconda bear the same relation to each other as New York City, Brooklyn, and Jersey City do, and contain over two hundred thousand people. It is at present by far the largest and most important city in the Teloogoo country. The city itself is now largely Mohammedan in religion; but the country is Teloogoo, and of the Brahminical faith, as here."

BOLD PREDICTIONS.— Mr. Clough, though he has no very cheering report of success to give for 1874, sees in the near future a victory for Christ and his gospel among the Teloogoos. He writes: "I fully believe that the prospect ahead was never so bright and encouraging. It will be a glorious thing, for which we should be thankful, if we can *hold our own* while the thirty-eight students at Ramapatam, and the one hundred and forty at Ongole, are preparing for the harvest." And Mr. Timpany has the same bright outlook, as indicated in these words: "I hardly dare express what I feel sometimes; and yet why should we not look for it? — the time when they shall move like a flood, sweeping all before them. One thing is certain: the time is coming, must come, when they all will leave their idols, and at least all be nominal Christians, and many more than that,— true disciples of the Lord Jesus." And so the letters of all the laborers abound with the boldest predictions regarding a great success in the Teloogoo Mission at no distant day.

THE YEAR 1875.— The mission is again re-enforced by the arrival of Rev. A. Loughridge and wife; also Rev. A. A. Newhall. The Nellore station was visited by a disastrous flood, and the cholera raged fearfully for two months, sweeping away hundreds of the natives. Mr. Clough, in company with Mr. Drake,

spent three months preaching in the jungle villages, going as far as Kurnool, one hundred and eighty miles westerly from Ongole. At a town never before visited by a missionary, one hundred and forty miles from Ongole, Mr. Clough baptized twenty-six converts, who were organized into a branch church. Deacons were chosen, and a pastor settled. Mr. Clough was assured by the Christians of this town that if he would remain a week longer, one hundred converts more, from various villages, would be ready to offer themselves for baptism. The baptisms for the year, at the Ongole station, were one hundred and eighty-one, and the membership of the church was two thousand eight hundred and twenty-five. The baptisms at Ramapatam were forty-eight, and the church had a membership of seven hundred and sixty-four. At Nellore, the baptisms were sixteen, and the church numbered one hundred and eighty-eight. A new and most important mission centre was established in the city of Secunderabad, and occupied by Mr. Campbell and his wife, with two native preachers, one teacher, and one colporteur, from Ongole. A church was organized in Secunderabad, starting with fourteen members, and the little company was being increased. The missionary at Secunderabad, with his native helpers, was entering villages and publishing the glad tidings where no Christian missionary had ever been. For 1875, the Teloogoo Mission reported fifty-three native preachers, five churches, two hundred and forty-six baptisms, three thousand eight hundred and thirty-seven members.

THE YEAR 1876.— Mr. Timpany returned to America, and in October of this year severed his connection with the Union, with a view to joining the Canadian mission in Coconada. Miss Mary M. Day, the daughter of Rev. Samuel S. Day, the founder of the Teloogoo Mission, was appointed to service among the Teloogoos. On the field, the laborers were struggling with great obstacles, but still achieving some gratifying successes. The stations of Nellore and Alloor were united. For lack of means, the missionaries were obliged to leave inviting fields untilled and unvisited. The cholera was prevalent. At the close of this year, the famine began, which through the year 1877

spread throughout the whole of the Madras Presidency. Mr. Clough was making strenuous efforts to prepare for this calamity. He writes: "God only can see the end; but we intend to fight on and pray on as long as there is anything left of us, and the result will honor Jesus. I fully believe that when the famine is over, if not before, there will be such a turning to Jesus, such a casting-away of idols and Brahminism, as India has never before seen." Mr. Clough had baptized in this year six hundred and fifty-six, and the membership of the church was three thousand four hundred and seven. Mr. Loughridge was busily employed in getting up the projected institution for an advanced course of education. The year was a very trying one at Ramapatam, but Mr. Newhall struggled heroically to meet the emergencies of his position. Mrs. Williams, the wife of Mr. Williams, in charge of the Theological School, suddenly died "in the full flush of life and hope." Mr. and Mrs. Campbell were getting their mission work well organized at Secunderabad. Mr. Drake began work at Kurnool in August of this year. After reaching the field, he expressed the belief that God had a great blessing in store for the people of Kurnool. He writes: "We should not entertain a doubt in regard to the success of the work. I have not come here to experiment. I feel that the Lord has brought me here to do a work for him, and I want to be found in my place. The new station gives promise of much good." Before the close of the year, he baptized twenty-two converts. Many others professed faith in Christ, but Mr. Drake kept them waiting until he could test the genuineness of their professions. The whole number of baptisms among the Teloogoos in 1876 was seven hundred and twenty-four; and the total membership of the churches at the close of the year was four thousand three hundred and ninety-four.

THE YEAR 1877.— The annual report of work in the Telcogoo field, presented at the anniversary meetings in 1878, opens with the following record: "The changes in the mission are comprised in the lamented death of Mrs. Newhall, the departure of Mr. Bullard on account of poor health, the return of

Dr. and Mrs. Jewett, and the accession of Miss Day to the ranks of the laborers. The effects of the famine are clearly traced in the large death-record and the comparatively small number of baptisms." Mr. Downie writes: "The new year dawned upon us amid sickness and death. Cholera was still raging. The famine is, of course, the great event of the year." Mr. Clough's annual report for this year gives a copious description of the state of the people and of the mission during the terrible famine year. Only a few sentences of that report can be quoted here. He says: "From February 1st until about August 1st, all my time and energies were employed on the Buckingham Canal. I believe it was God's plan of saving hundreds, if not thousands, of Christians and their relatives and friends from hunger, disease, and death. During the year under review, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. It is true that only one hundred and ten have been baptized; but it should be remembered that since about the 15th of March we *have not baptized any*, though *hundreds*, *yes*, *thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates. At our bi-monthly meeting the Sunday before Christmas, over fifteen hundred from near and afar requested baptism. The greater part of this multitude are, no doubt, believers in Jesus as the only Saviour. We expect glorious things in due time."

Mr. Newhall writes from Ramapatam: "For many months past, applications have been made from time to time for baptism; but I have thought it wise to put off all such until the work of distributing relief was over. About December 1st, however, I concluded to keep them waiting no longer, and allowed some candidates to come before the church. I speak within bounds when I say there are hundreds waiting for baptism. The Spirit seems to have fallen upon us in answer to prayer. The lessons of the famine have evidently not been entirely lost upon the degraded sufferers."

Mr. Williams, at Ramapatam, in his annual report for the same year, makes the following statements, so literally fulfilled by recent events: "We look," writes Mr. Williams, "for great ingatherings into our churches soon, such as have not been known in the history of modern missions. If I am not utterly mistaken, God, by his spirit, is moving on the hearts of thousands and thousands of these Teloogoo people. The students are out from Saturday morning until Sunday evening every week. They preach, give medicine and a little money to the very helpless. They tell me that whole villages are ready to become Christian. I believe that God is about to fulfil his promise to the Son regarding this people. It looks as though a nation is to be born in a day. We, if wise, will get ready to receive them." The whole number of baptisms among the Teloogoos for this year was two hundred and ninety-eight, and the total membership was four thousand five hundred and twenty-two. During this terrible famine nearly four hundred Teloogoo Christians died.

The Greatest Harvest. — There were baptized in two months, between June 15, and September 17, 1878, nine thousand one hundred and forty-seven; 2,222 of them in one day, July 3, 1878, — the largest number baptized in one day on profession of personal faith in Christ, since the day of Pentecost. This event is one of the most important in the history of the Christian church. It has its only parallel in the day of Pentecost, when three thousand souls were added to the church in Jerusalem. When in America Dr. Clough gave a description of this remarkable event in conversation with a friend.

After the famine of 1877–78 was nearly over, during which he had baptized none for fear the poor people would ask for baptism from improper motives, Dr. Clough sent word to all his native preachers to bring their candidates for baptism to a point on the Gundalacuma River, north of Ongole. When he reached there he found six thousand persons were gathered. He immediately stationed each one of his forty native preachers under a tree, and told them to gather their converts about them and proceed to examine them for baptism, making a list of those who were

thought suitable to be received. Dr. Clough himself went from place to place, superintending the whole examination. After all were examined, it was found that 2,222 had been received and their names placed upon the list.

At that point the government road crosses the river by a ford. The banks of the river are high, and an inclined way for the road had been made, beginning quite a distance back from the bank, and descending gradually to the bed of the river. At this particular time the water in the river was high, and while the current rushed by outside, there was a calm eddy of water which flowed up over the road to a considerable distance, making a natural baptistery. Two clerks were stationed, one on each side of the bank above the road, with the list of the accepted candidates.

Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the person whose name was called went down into the water to the preachers. The formula of baptism was repeated in each case, and the two were baptized. Then they returned from the water and two others were called and baptized in the same manner. So the administration of the ordinance went on, from an early hour in the morning of July 3, 1878, until about nine or ten o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the same manner, and continued until the 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about nine hours, and only two native preachers officiated at a time. There were six in all, relieving each other, as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of their faith in Christ on one day since the day of Pentecost. All was done decently and in order, and the manner in which this large number was baptized proves that not only could three thousand, but even twice three thousand be baptized in a day with perfect order and propriety, if the Lord should ever give such a blessing to His people.

THEN AND NOW. — Mr. Clough writes "Twelve years ago this morning we arrived in Ongole. The outlook was then dreary enough. Twelve years of hard work, of joys and sorrows, have passed. We look around us, we think of the past, and can but exclaim: 'What hath God wrought!' We can now see that God intends to do great things for the Teloogoos. Past blessings are but an earnest of greater ones just before us, if we are faithful over the few things already given. I rejoice with trembling, not because I doubt the goodness of God and his promises, — but are the American Baptists going to stand by me? or are they going to hear of the great revival among the Teloogoos, rejoice for a day, then forget us nearly, and leave the great multitude just out of heathenism upon me? When at home in 1872–73, I often said: The Teloogoos are going to come to Jesus just as fast as the Teloogoo missionairies and the American Baptists are ready and prepared to teach the converts the 'all things whatsoever I have commanded.'"

IS IT GENUINE? — That question many are asking concerning this religious awakening among the Teloogoos. Rev. John McLaurin, in Coconada, where the Canadian Baptists have a promising mission among the Teloogoos, sent to the *Canadian Baptist* (Nov. 21, 1878) a letter, dated Sept. 24, 1878, from which the following is selected: "Do I believe in the genuineness of this revival? I do believe in it heartily, joyously, and hopefully, for these reasons: 1st. I believe in the power of the *gospel* to effect such a work as this. 2nd. I believe the Teloogoos are a prepared people, made ready by the Spirit for such a movement. 3rd. I know each square mile of the field embraced, thoroughly, by personal contact. 4th. I hnow each preacher, teacher, and colporteur intimately. I know his spirit, motives, and modes of work. 5th. There is not a village on the whole field in which the gospel has not been faithfully preached many times a year, for the last half dozen years or more. 6th. In this way, the whole field has been saturated with the knowledge of Jesus Christ and the way of salvation. The people have heard all this for years with indifference, though in one sense believing it all the while. The famine came, and death stared them in the face.

They were stirred out of their indifference, were made to think, and had Christianity presented to them in one of its most blessed aspects. The Holy Spirit worked by these means on the people, and we have the result before us."

ANOTHER REVIVAL. — On Sunday, Dec. 28, 1890, 1,671 persons were baptized in the baptistery at Ongole in four hours and twenty-five minutes, with but two ministers administering at the same time, and again nearly ten thousand were baptized on the various fields within five months. The remarkable revival on the Ongole field has continued to the present time, and the number of converts among the Teloogoos is now nearly 50,000. "The Lone Star," so long an almost hopeless field, is now accepted as one of the wonders of the modern missionary enterprise. The converts have remained remarkably steadfast, and are growing in education, intelligence and self-dependence. The Ongole field, which witnessed such wonderful displays of divine grace, has been divided into nine, each with its central station and missionary family. Other new stations have also been established, and the work is rapidly extending. Dec. 31, 1892, there were in the Teloogoo Mission, 17 stations, 157 out-stations, 87 missionaries, 245 native preachers, 107 Bible women, and 165 other native helpers; 77 churches, with 48,815 members; 3,398 were baptized in 1892. There were also 529 schools, with 641 teachers and 7,265 pupils.

The rapid growth and the present state of the Teloogoo Mission throws a great responsibility upon the Baptists of America. The thousands of converts recently won from heathenism, and the thousands who are coming to the gospel every year, must be trained and taught how to become an orderly and independent Christian community. Their children must be educated, a strong and able native ministry raised up, and the work so wonderfully blessed be carried on to a glorious consummation. For this we must pray and give.

POEMS.

THE LONE STAR.

BY REV. S. F. SMITH, D. D.

(*Written in* 1853.)

(See page 9 of this pamphlet.)

FAITH'S VICTORY.

BY REV. S. F. SMITH, D. D.

(*Written in* 1879.)

Weary and wan, his furrows long
The patient ploughman trod,
Turning with endless care and pains
The sluggish, barren sod;
And morning came, and daylight went,
And strength and hope were gone,
And tearful eyes grew dim,—and still
The wearying toil went on.

Smitten beneath the burning sun,
The fainting workman cries,
"Master, how long this iron earth?
How long these brazen skies?"
"Ploughman, toil on in loving trust;
Yield thee to my sweet will.
Faith wins its victories, weary soul:
Believe, and labor still."

And tears and love and faith prepared
The deeply furrowed field
To hide and keep the precious grain,—
Seed of a bounteous yield;
And dew and rain and sunny skies
Enriched each seed that fell,
Lost to the eye of man, but God
Knew how to guard it well.

Oh, long and sad the sower's care,
As seasons went and came!
And God forgot the toiler's lot,
And put his hope to shame.
"Vain work," a timid faith proclaimed;
"Poor toilers, faint and few!
Bury and hide your useless seed;
Bury the sowers too."

But God's great mystery of grace
Its mighty pathway holds,
And, like the budding rose of June,
In beauteous life unfolds.
The bursting germ, the verdant leaf,
Break forth from hidden graves;
And far o'er all the swelling hills
The joyful harvest waves.

Whence are these myriad forms that bow
Before Messiah's throne?
Whence the grand chorus that uplifts
Thy name, O Christ! alone?
Whence are the clustering crowds that seek
The same celestial goal?
And one new song holds every lip,
One pulse-beat every soul.

These are the ploughman's garnered wealth,
Born of his toil and pain;
These are the sower's faith and tears,
Transformed to golden grain.
God watched the toilers at their work;
And, when his wisdom willed,
The pledge his loving heart had made
His loving hand fulfilled.

Then hail, Lone Star! of all the wreath
Thou art the brightest gem,
As once, o'er fair Judæa's plains,
The star of Beth ehem.
Shine on! We learn to pray and wait,
To toil and trust through thee,
A star of triumph on Christ's brow,
And Faith's high victory.

THE TELUGU REVIVAL.

BY JESSE CLEMENT.

God calls at length that lonely "Star,"
So long obscured by stubborn clouds,
To fling its bursting beams afar,
Where doubt till now the land enshrouds.

Oh, glorious hour! the "hopes deferred"
Their rich fruition claim to-day.
Far o'er the seas a voice is heard,—
"Behold the Star of peerless ray!"

Beyond that land the pilgrim turns,
Where wise men worshipped long ago,
To see the orb that brightest burns,
And gives the East its freshest glow.

Shine on, "Lone Star," till Hindostan,
Till each dark land, shall catch thy light,
And not an isle is found where man
Shall grope in error's deadly night.

HYMN.

BY REV. S. F. SMITH, D. D.

(*Written for the Farewell Service to Rev. J. E. Clough, D. D., at Tremont Temple, Boston, Aug.* 22, 1884.)

Light o'er the darkened hills
Breaks forth at last, and fills
The glowing sky;
See, a new dayspring born,
Kindles a holy morn,
Bursting on lands forlorn,
While shadows fly.

Glory to God on high!
Wide let the echo fly;
His flag, unfurled,
Shall tell new wonders done,
Shall boast new triumphs won,—
His, the immortal crown,
The conquered world.

Welcome the glorious morn,
Welcome the hosts, new-born,
Praise and adore.
Dispersed the heathen's gloom,
Thousands to Christ have come;
In Christ there still is room
For thousands more.

Hail, mighty Conqueror, hail!
Thy promise will not fail!
Thy crown assume.
Speak from thy throne on high,
Bid the glad tidings fly,
And earth to heaven reply,
"The Lord is come."

BAPTIST MISSION CHAPEL, SECUNDERABAD, INDIA.

With Missionaries, Natives, and Native Converts.